AGENCY IN PIETY:
YOUNG SALAFI WOMEN IN DIGITAL BUSINESS

Dwi Nugroho
Universitas Lampung, Lampung, Indonesia
dwi5398@gmail.com

Angga Febrian
Universitas Lampung, Lampung, Indonesia
angga.febrian@feb.unila.ac.id

Dharma Setyawan
Institut Agama Islam Negeri Metro, Lampung, Indonesia
dharmasetyawan405@gmail.com

Corresponding Author :
e-mail: dwi5398@gmail.com

Abstract
Salafi women are regarded as a more tight and exclusive community than men. This reality highlights Salafi Sharia provisions, which mandate women to stay at home. Nonetheless, young Salafi women are beginning to engage in productive activities by tapping business opportunities of digital economy. This study is based on a massive phenomenon regarding the involvement of young Salafi women in digital entrepreneurial activities. Using a case study of Salafi women in Lampung with purposive sampling technique, it analyzes data from in-depth interviews with 13 young Salafi women who run online enterprises and 2 men (ustadz and teacher) served as the main sources for this explorative qualitative research. This study demonstrates that apart from accepting technological advances, Salafi women also actualize themselves in digital economic activities. They can run successful online businesses and have a positive impact on their financial emancipation. Their internet commercial activities strictly adhere to Islamic law and not limited to products associated with Salafi life. Their activities do not deviate from Islamic norms and instead reflect the Salafis' productive and reformist characteristics. Challenging conventional wisdom on Salafi women, this study finds that within their submission to Salafi teachings and piety, they claim their active agency and contributions to family economy.

Keywords: *Salafi women; business ownership; online business; social media*

Abstrak
Perempuan Salafi dianggap sebagai komunitas yang lebih ketat dan eksklusif dibandingkan laki-laki. Kenyataan ini menyoroti ketentuan Syariah Salafi yang mewajibkan perempuan untuk tinggal di rumah. Meskipun demikian, perempuan muda Salafi mulai melakukan kegiatan produktif dengan memanfaatkan peluang bisnis ekonomi digital. Kajian ini dilatarbelakangi oleh fenomena yang masif mengenai keterlibatan remaja putri Salafi dalam aktivitas kewirausahaan digital. Menggunakan studi kasus terhadap perempuan Salafi di Lampung dengan teknik purposive sampling, penelitian ini menganalisis data dari wawancara mendalam terhadap 13 perempuan muda Salafi yang menjalankan usaha online dan 2 laki-laki (ustadz dan guru) yang menjadi sumber data utama penelitian kualitatif eksploratif ini. Studi ini menunjukkan bahwa selain menerima kemajuan teknologi, perempuan Salafi juga mengaktualisasikan diri dalam aktivitas ekonomi digital. Mereka dapat menjalankan bisnis online yang sukses dan memberikan dampak positif pada emansipasi finansial mereka. Aktivitas komersial internet mereka sangat mematuhi hukum Islam dan tidak terbatas pada produk yang berhubungan dengan kehidupan Salafi. Kegiatan mereka tidak menyimpang dari norma-norma Islam dan justru mencerminkan karakteristik Salafi yang produktif dan reformis. Menentang kebijaksanaan konvensional perempuan Salafi, penelitian ini menemukan bahwa dalam ketundukan mereka pada ajaran dan kesalehan Salafi, mereka mengklaim agensi dan kontribusi mereka terhadap perekonomian keluarga.

Kata Kunci: perempuan Salafi; kepemilikan bisnis; bisnis online; sosial media

INTRODUCTION

Salafi women, who have previously been stereotyped as having limited social interactions with the public (Nielsen, 2020; Olsson, 2020), successfully manage enterprises by aligning Islamic ideals with digital modernization. Young Salafi women who incorporate Salafi beliefs into their daily lives engage in digital da'wah activities (Peterson, 2020; Yakin, 2018) and develop virtual businesses without renouncing Shari'a (Nisa, 2013). Optimizing social media, which is permissible under sharia if utilized for good, enables Salafi women to construct more inclusive and protective business interactions. The development of Salafi women's online businesses might carefully target specific communities, such as Muslim women. However, it does not rule out the potential that, using social media capabilities, business contacts can take place with parties who are not targeted, such as non-Muslims, men's groups, and others. Finally, in addition to being a business contact, the usage of digital platforms can help to strengthen the Salafi Muslim community and also share the ideology of Salafi.

The Salafi community does not have much freedom to access public knowledge, unlike in France (Parvez, 2016). Their access and interaction could be improved in public spaces (Olsson, 2020). This phenomenon is a reflection of the class struggle of Salafi women. In this case, Marx and Engels underlined that human history has been a class struggle (Marx & Engels, 1968). Marx believed that ensuring equality and freedom for all people, not just a few, was fundamental. Therefore, capital and production equipment must belong to capitalists and society. Marx emphasized that inequality caused by exploitation is one of the most severe issues in the capitalist system (Wisman, 2020).

In fighting for class, the internet has value. Kahn and Kellner (2004) underlined that the internet is the basis of globalization. Digitalization causes significant societal changes and allows all to use it in business, including Salafi women (Iqbal, 2017; Iqbal & Zulkifli, 2020). Social media even provides an open space for Salafi women to work in cultural spaces developed by the West (Peterson, 2020) by focusing on Islamic economic teachings (Kuran, 1995). Internet facilities are a means for buying and selling commodity goods. Commodity goods with exceptional value and whose actual consumption is the objectification of labor will give rise to a value (Marx, 1990). Social media, the internet, and the website provide open access for Salafi women to improve their capabilities and work. Continuously enhancing their business capabilities, including optimizing a business platform, is a significant effort that must be made (Dery et al., 2017; Li & Herd, 2017; Sharafizad, 2018).

Expert-conducted studies on Salafi women have been presented in general. In his research, Rock-Singer (2016) discovered gender segregation among contemporary Salafis in Egypt. Gender segregation is not based on religious principles or practices but rather on current political realities. Another study by Karagiannis (2019) found that there is a tendency to incorporate female candidates in politics to expand Salafi's presence in Tunisia and Egypt. This approach has demonstrated the ability to establish public trust, although, in principle, they do not want it.

Meanwhile, Bonci (2023) discovered that the political condition in Tunisia following 2011 demonstrated Salafi women's agency in establishing the attributes of ideal Muslim women. Different situations existed in France. Parvez's study (2016) demonstrated that political realities do not allow women to wear hijab. This regulation isolated Salafi women and independently developed their pedagogy and learning culture.

Another study conducted by Nielsen (2020) indicated that, despite their patriarchal gender ideology, Salafi women are beginning to emerge as preachers. Female preachers

use their identities to reach out to new women audiences. On the other hand, Peterson (2020) found that the existence of social media allows Salafi feminist women to work in Western cultural spaces such as selfies, managing social media, and operating consumer sites in an effort to demonstrate the Muslim personality. Meanwhile, Piela (2017) discovered that through digital activities, Salafi women can present visual preferences for women's lives while establishing closer relationships with their audience.

Experts in the Indonesian context have also carried out studies on Salafi women. Nisa (2012), in her study, found that Salafi women have difficulties as a result of their secluded lifestyle. Others reveal that Salafi women's clothing, in addition to being a symbol of female piety (Fitrianita, 2019; Mahanani, 2017; Mahanani et al., 2019), is also utilized to protest and fight against pop culture (Ahmad et al., 2021). Meanwhile, Sunesti et al. (2018a) discovered that social media is inextricably linked to Salafi women's lives. Nurani, in her research (2019a), explained that social media has become a preferred medium for preaching. Another study by Tobibatussaadah et al. (2022) discovered that Salafi women participate in economic activities because they agree with their spouses and family members and are committed to Islamic ideals.

Iqbal (2014) discovered a correlation between Salafi Muslims' usage of internet facilities and their success in propagating doctrine and fighting groups that do not correspond. Meanwhile, Nisa (2013) claimed in her research that the usage of online facilities is intended to create and perpetuate a subculture. In their study, Dewi and Fata (2023) found that social media contributed to disseminating religious teachings practiced by Salafi groups to celebrities whose religious passion was growing. These works have expanded our understanding of Salafi Muslim life and its development. However, the research mentioned above has not delved deeply into the involvement of Salafi women in online commercial operations, where, in addition to being Muslim entrepreneurs, they have the authority to maximize the existence of technology as a medium for branding, interaction, and transactions.

This article aims to complement prior studies by disclosing previously unknown facts concerning Salafi women's economy in the face of more quick and sophisticated technical innovations. Specifically, this article seeks to investigate why Salafi women became involved in online business when they were encouraged to practice the puritanical teachings, as well as what it is like for Salafi women to explore knowledge and the accessibility of the internet as the Islamic economic structure changes. The technology facilities have caused substantial changes among Salafi Muslim women. Aside from being more involved in digital-based da'wah by employing social media and internet capabilities, they also began to use the conveniences afforded by technology to learn and express themselves in hitherto unexplored online business. Social media's evolution and dynamic use make it simpler for women to be empowered and active in digital-based economics (Hossain, 2018). Digitalization of economic operations has significantly boosted economic growth (Myovella et al., 2020).

This article is based on the argument that technological changes affect all sectors and people, even Salafi Muslims, which have previously been known to be exclusive. Digital technology creates a transformational business that allows all stakeholders and small-scale enterprises to participate (Manyika & Roxburgh, 2011). Aside from the duty to stay at home, Salafi women's internet commercial operations represent a new reality in the face of issues that classify Salafis as a closed community and isolate them from society. Salafi women's involvement in business demonstrates that they are not entirely cut off from the outside world. Their participation in online business is aimed at increasing economic independence and expertise and gradually influencing Islamic business.

RESEARCH METHOD

This study employed a hybrid interview strategy, with face-to-face and online WhatsApp interviews. This effort is meant to gather detailed information about the business activities they are engaging in. The informants for this study were selected using a purposive sampling strategy based on previously stated criteria linked to the research aims. This study focuses on young Salafi women who conduct internet entrepreneurial activities.

Primary data was collected from 13 female and two male Salafi (ustadz and teachers) using a purposive approach to the research objectives. The number of informants represents field data on understanding young Salafi women's involvement in online business. Meanwhile, secondary data are taken from documentation studies. This research began with developing research instruments, which included developing the problem formulation into interview questions, gathering data via direct and indirect interviews, and exhibiting the results in narratives and research analysis.

Data collection strategies included observations, interviews, and documentation. Observations were made of various young Salafi women's online commercial operations, and interviews were done both directly and indirectly (using WhatsApp) to reach Salafi women who did not wish to be met in person. Meanwhile, the documentation study took literary sources about Salafi women.

RESEARCH RESULT AND DISCUSSION

Young Salafi and Technology Development

The rapid advancement of technology has many features that make it simple for many people to utilize, even young Salafi women. However, the usage of technology is a sensitive topic among Muslims. Many conspiracy theories have emerged about the actors driving technical advancements.

"There are numerous conspiracy theories around social media, which were all created and owned by unbelievers. And they do have certain ambitions." (Anisa, interview, 2023).

The speculations that have emerged have sparked controversy among Salafi women. Nur sees the existence of technical facilities, such as social media, as a two-edged sword. Using social media for religion is not a problem as long as it benefits the people. The growth of digital facilities allows for the more flexible and efficient digitization of the Muslim Salafi movement (Amin, 2020; Müller et al., 2022; Nurani, 2019b). As a fundamentalist Muslim group, they use Facebook, Twitter, Instagram, WhatsApp, blogs/websites, and others to rebuild or negotiate their identity (Sunesti et al., 2018b). The advent of technology allows Salafi women to do things they previously could not accomplish, such as socializing and preaching (Nurani, 2019a; Zaenuri & Yusuf, 2019).

To participate in a wide range of business activities, women must continue improving their technological skills to achieve convenience.

"Salafi women must have technological skills, both for interacting with the public and for preaching and economic activities." (Intan, interview, 2023)

Salafi women's ability to use online platforms facilitates interaction with the public and allows them to reconstruct their social identity, which has previously been marginalized

and subservient (Ikhwan et al., 2022). Social interactions in the digital realm are gradually transforming the public's perception of the Salafi Muslim community. To promote inclusive living, reformist Salafi fatwas are frequently distributed on digital media platforms like websites (Rusli, 2014). They can share the contents of lectures, discussions, and Salafi manhaj studies with the public to encourage virtue and a return to their predecessors' teachings (Chozin, 2013).

In this situation, Anisa, Sena, and Dina can connect, preach, and practice economics on social media. So far, no legal objections have been brought against the brand for this reason. Salafi women can affect public impressions of them through online activities because most people connect more in digital environments than outside (Anis, 2018). Everyone may engage, communicate, and share content in the digital environment, which is constantly evolving (Piela, 2017).

The evolution of social media has become an unavoidable reality in all human lives. Instead, they use technology in everyday activities such as preaching and connecting with the public.

"There is no problem with social media because Islamic law or sharia will not clash with the times; rather, modern society will continue to follow Islamic sharia. Because Islam explains that all situations and activities have been predetermined long before." (Ita, interview, 2023)

Salafi organizations frequently utilize social media platforms. This behavior is also observed among numerous Salafi women in Purwosari Village, Metro City. They rely heavily on digital tools to carry out daily tasks, stay connected, and be productive at work. Even though it is confined to positive things, their capacity to accompany the expansion of digital media demonstrates that the Salafi group is expanding and adapting to every change.

"To avoid things that Sharia does not permit, Salafi women are not allowed to use real profile photos. You may utilize the Muslim animated pictures." (Ivo, interview, 2023)

To mitigate harmful effects, using original pictures on social media is not permissible. They are advised to utilize animated pictures depicting a devoted Muslim woman. Salafi women must safeguard themselves to an acceptable degree when interacting with the rest of the world and not deviate from Shari'a norms. Salafi Muslim groups may contact non-Salafists in activities approved by Salafi clerics as long as they attempt to persuade the conversation partner to modify their impression of Salafis and do not impact their own beliefs (Shavit, 2014).

Social Media and Young Women's Entrepreneurs

Salafi women can carry out their commercial activities without meeting in one location because business transactions can be conducted at home using technology resources. This is also a method of avoiding ikhtilat or slander.

"Women have no restrictions on conducting commercial activities. This is Sheikh Bin Baz's fatwa. However, women must pay attention to their business. You should avoid mushrooms and problems, such as ikhtilat and others." (Yusifa, interview in 2024)

According to Kikin, young Salafi women having access to the internet have the potential to broaden the scope of digital-based enterprises.

*"The use of social media is used to build trust, find customers and develop target markets." (*Kikin, interview, 2023*)*

As a businessperson, everyone has to continually enhance their business capabilities, including optimizing a business platform (Dery et al., 2017; Li & Herd, 2017; Sharafizad, 2018). The advantage of using social media to create a business is that digitization causes changes and has economic consequences. Social media is a tool that may be maximized for communicating, branding, and growing market penetration.

Internet advancements have made it easier for Salafi women to start and grow digital-based businesses. This option allows people to participate in a greater-scale enterprise with a broader market, enabling everyone, particularly Salafi women, to participate in business ownership (Nisa, 2013). Flexibility in online business will make it easier for Salafi women to handle a business without leaving the house.

"Salafi women must have a vision for the future and avoid being confused by technology. One day of not maximizing my cell phone for work is a loss. This is because my business transactions mostly occur online." (Wulandari, interview, 2023)

In the context of the widespread usage of social media as a transaction medium, Salafi women have numerous options to engage in digital economic activities. Social media makes it easier for business owners to communicate with and target potential clients (Henderson & Bowley, 2010). Furthermore, as business owners, Salafi women can conduct infinite promotions at relatively modest prices while also knowing the amount of consumer satisfaction (Ramanathan et al., 2017).

Salafi women's business-related activities are not only based on Islamic principles; they believe that assisting their spouses with domestic requirements is acceptable.

"A Muslim is expected to continue to innovate and develop through knowledge while adhering to religious principles. So, doing business on social media is something that every Muslim must master. Of course, by adhering to the conventions and rules when using social media." (Ita, interview, 2023)

Using online platforms in business operations enables Salafi women to gain and profit from the outcomes of their efforts. As an entrepreneur, Ita feels that women should continue to study and improve their abilities in managing and assisting digitization (Olsson & Bernhard, 2021). Ivo mentioned that she uses popular social media platforms such as Facebook, Instagram, and blogs to engage with clients and future customers.

"Based on my trade experience, it is easier for me to assist customers remotely. For starters, numerous individuals still consider veiled women to be a separate group. Second, if males go shopping, they must bring their husbands or other male family members. Nevertheless, when the transaction occurs using digital facilities, I can handle it myself." (Ivo, interview, 2023)

Managing social media platforms to communicate with clients differs from servicing them directly. Salafi women and their husbands or male family members will need to be very vigilant when conducting business activities offline. This differs from social media usage, where Salafi women can supply services to both parties, men and women, in terms of business contacts.

Optimizing social media for business is profitable, allowing for mutual interaction between clients and business partners (McAdam et al., 2020). According to Ivo, her economic actions benefit all parties and adhere to Sharia regulations. Ivo may utilize digital facilities to provide services and react to business-related questions such as product descriptions, prices, etc. The media in this scenario is sensitive to emancipatory

principles for women (Duffy & Pruchniewska, 2017), allowing it to facilitate business connections while providing a safe environment for Salafi women. Aside from that, they can preserve their Salafi identity and connect directly to the people.

"Creative enterprises on social media are free but must conform with sharia. In digital entrepreneurial activities, it is not authorized to broadcast images of buyers and sellers, to publish pictures of other people's businesses, or to foul the sound in video posts to attract consumers." (Sena and Lina, interview, 2023)

Sharia regulations demand that women pay awareness to both their personal lives and Islamic principles. Digitalization's conveniences must be matched by user policies that remain Sharia-compliant. The use of social media in entrepreneurship allows Salafi women to continue carrying out religious orders, such as avoiding intercourse with members of the other sex who are not mahrams and covering their private parts (Aswah, 2017; Fitrianita, 2019). Aside from that, internet media has become a creative platform for Salafi women to showcase themselves for more than just expression. Their presence in digital and professional arenas as influencers allows them to express themselves in other ways, such as by wearing niqab without showing their faces (Peterson, 2020).

Business Digitalization: Becoming Successful Muslim Women

Home and Salafi Women's Online Business
The participation of Salafi women in online commercial activities is the best option. Salafi women can also provide da'wah in an economic environment. According to Hafis, having entrepreneurial skills and the capacity to manage social media might help Salafi women adjust to changing circumstances.

"Today, women can work from home. You may now trade anything without having to present yourself. Many female business owners are also housewives." (Hafis, interview, 2023)

Being a puritan, which implies rejecting the secular way of life and isolating oneself from organizations that do not share the same understanding of Salaf teachings (Wahib, 2017), does not imply a lack of modernity. Being pious does not prohibit an individual from engaging in valuable activities that do not violate the sharia.

"In our commercial activities, we refer to the teachings recorded in the Al-Quran and part of the Prophet's hadith." (Yusifa, interview, 2024)

Salafi Muslims' attempts to purify Islamic teachings and beliefs are centered on rigorous devotion to religious teachings, the Al-Quran and Sunnah. Regarding using social media for entrepreneurship, it is not a contradiction in Islam. It is underlined that while utilizing social media for business is permissible, religious principles must still be followed.
Technology allows people to conduct business from home (Ekinsmyth, 2011). Salafi women can still engage in business operations while adhering to Islamic precepts. The constant advancement of technology facilities makes it simpler for Salafi women to conduct business without jeopardizing their compliance and adherence to religious principles. Religious teachings serve as a guideline and illustration of how to conduct a business by the practices of devout predecessors. Business activities can be carried out at home by operating technological facilities that enable women to construct harmony between home and workplace (Powell & Eddleston, 2013).

"By leveraging digital facilities, business ownership may now be done at home, without having to deal in conventional markets." (Anisa, interview, 2023)

Salafi women can conduct their businesses using more advanced technology facilities to run their enterprises from home. Building a business from home via media platforms

confirms Salafi's beliefs that the honorable place for women is at home (Olsson & Bernhard, 2021). This is inextricably linked to the conveniences provided by technology, which allows users to meet and spend time in different locations (Aswah, 2017; Fitrianita, 2019).

"I keep innovating to grow my home business. I extensively use social media to promote my business and communicate with clients. As a result, in addition to working from home, I can reach out to a wide range of parties flexibly. My turnover has increased, and I can now employ women around me for packing and other tasks." (Ivo, interview, 2023)

Ivo is a Salafi Muslim entrepreneur who successfully manages the business. Ivo can manage business activities and engage an enormous number of people using social media. The intensity of social media use allows businesses to develop algorithms that can be readily targeted and searched by potential customers. This reality demonstrates that Salafi women can expand their economies without abandoning the sharia. Those previously viewed as an exclusive group and restricted to their domestic environment utilize social media to express their identity (Sunesti et al., 2018b) and forge a path outside their subculture in entrepreneurship (Nisa, 2013). Increasingly advanced technology capabilities will enable women to establish digital-based businesses (Hossain, 2018). Perseverance and tenacity in learning and improving skills are the most important factors in starting a business.

Social Media and Business Product

Ivo is one of several Salafi women who have successfully grown their businesses through social media. Ivo earns a standard of 25 million rupiahs per month as a drop shipper of drinking water bottles.

"Online businesses are more lucrative. Thank goodness I have two shops to stock goods and promote business branding to persuade customers, such as mothers from diverse regions who become customers and resellers. I can control my workers from home and see interactions with the public through social media."

Economically, as a Sharia-compliant organization, social media allows Salafi women to expand the economy through online business operations (Iqbal, 2017; Iqbal & Zulkifli, 2020). Social media makes it easier for business people to engage electronically and collaborate, allowing them to reach many individuals (Henderson & Bowley, 2010).

"I launched a little online business to help my husband earn a halal livelihood. Using social media, I can contact many people, including Muslim women, to foster interactions that lead to their purchasing the things I sell." (Leni, interview, 2023)

The digitalization process gives all parties chances to grow their businesses. For business owners, this breakthrough can transform traditional offline enterprise conceptions into online business operations (Kraus et al., 2019). This phenomenon enables everyone to extend communication channels, conduct trades, and market (Genç & Öksüz, 2015; Nambisan et al., 2019). Islam and its principles have influenced business practices (Essers & Benschop, 2009; Tlaiss, 2015).

Salafi women are not confined to purchasing and selling in online businesses, such as herbal medication and ribbon nabawi (Hasbullah et al., 2022). They have the flexibility to sell and buy the items they require. Beginning with home supplies and until women's requirements. There is no particular classification for things that can be traded. Even though some of them sell merchandise associated with Salafi Muslim life, such as Sharia clothes, they are not confined to these items.

"As a devout Muslim, when carrying out business activities, you must pay attention to aspects of benefits and disadvantages, and sharia also."(Dian, interview, 2024)

As a Muslim, it is not allowed to do anything harmful to oneself or others. Emi underlined that acquiring and selling any goods is permissible while adhering to sharia. In every economic transaction, Islam emphasizes fairness's importance in winning Allah SWT's approval (Azmi, 2014). On the other hand, the variety of interactions that may occur necessitates Salafi women's foresight and competence in using social media. Digitization in business can undoubtedly aid corporate progress without the intention of causing harm but only to the delight of Allah SWT.

This study demonstrates that the limited mobility of Salafi females is not a significant barrier to their ability to start and grow businesses. Although Salafi manhaj strongly prohibits Salafi women, digital facilities have changed the situation, allowing Salafi women to appear in public spaces safely and protectively (Sunesti et al., 2018b). This is a class struggle to attain equality and freedom of access to everything (Marx & Engels, 1968). Salafi women demonstrate through their entrepreneurial operations that they are capable of breaking free from the public's preconception that, as devout Muslims, their activities will be restricted and they will be treated differently. Through social media, Salafi women can now work flexibly in the Western workplace (Peterson, 2020).

Social media enables individuals to resist socioeconomic discrimination and fight gender stereotypes by operating enterprises from home. Online-optimized business activities reduce the presence of battles between opposite sexes in one location, potentially leading to slander and dishonor (Aswah, 2017; Fitrianita, 2019). The growing digital space has enabled Salafi women to present in public, converse, and interact more safely (Sunesti et al., 2018b). This reality demonstrates that internet usage is employed not solely for preaching (Rizal & Mulyono, 2023) but also for business transactions (Nisa, 2013).

The appearance of Salafi women in public indicates that, first, they recognize the value of social media and the internet for preaching and economic development. The Salafi movement is beginning to transform, as evidenced by its capacity to engage celebrities, artists, content creators, filmmakers, and business people in advancing the Salafi Muslim movement's goal of disseminating genuine Islamic doctrines (Aidulsyah, 2023). Second, Salafi women's economic achievement is inextricably linked to their opinion that sharia does not restrict the use of social media for business, as well as their ability to manage their social media accounts as branding, engagement, and marketing channels. Third, using social media enables Salafi women to avoid gatherings with members of the opposite sex who are not their mahram. The capacity of young Salafi women to manage business and social media demonstrates that, while they are generally urged to stay at home, they can significantly grow a home business. Their involvement in modern commercial activities through technology can serve as a missionary technique for purifying Islamic teachings (Sorgenfrei 2021a, 2021b).

Using the benefits of social media to carry out muamalah operations eliminates the need for Salafi women and their customers to meet in person. Salafi women have established an agreement with their husbands and families to enter business activities (Tobibatussaadah et al., 2022). Muamalah uses Islamic values as a tactic or attempt undertaken by the Salafi Muslim community to be acceptable in society (Hasbullah et al., 2022). Their right to use social media is not to change their views but rather to demonstrate that being a Muslim requires the ability to support change without renouncing any commitments (Wahib, 2017).

This study reveals a different aspect of young Salafi women who are now starting to adapt to modern-day realities. They can combine the principles of religious teachings they believe in with advances in modern science, such as using social media and the

internet to manage businesses. They use social media and internet resources such as Facebook, WhatsApp, Instagram, blogs, and websites to preach and construct and grow online enterprises. Their involvement in online business demonstrates that their Islamic ideals can be blended into commercial activity, which does not exclude them from influencing their business colleagues' perceptions of Salafi Muslims.

The public should be aware of modern young Salafi women's involvement in online economic activities. There is a need for regulations to provide young Salafi women, and indeed all young women, with a sense of security in digital-based economic operations. On the other side, women, particularly young Salafi women, must defend themselves as a type of purification practice. In order to avoid unwanted consequences, their participation in the online business sector must be publicized and accompanied by their husband or family. Conceptually, the success of young Salafi women in the business world provides a new viewpoint on Salafis. The Salafi sect, which is perceived as insular, closed, and puritanical, wants Salafi women to appear in public, not just for preaching but also for economic reasons. This phenomenon demonstrates that religion does not restrict its adherents from engaging in business operations.

CONCLUSION

Salafi women identified as subordinate parties can now engage in online business activities. Young Salafi women can emerge in public as entrepreneurs who do not deviate from their Islamic beliefs. Their business activities can be conducted at home, a respectable location for Salafi women. This reality demonstrates that people can accomplish two things simultaneously: follow religious teachings as a kind of obedience and manage a digital-based business. On the other hand, young Salafi women's talents show that they are not opposed to change, digitization, or modernization. This existence allows them to elaborate on religious cleansing teachings.

Aside from making it easier to engage, digitization provides a safe area for Salafi women to conduct economic operations more flexibly and efficiently. Salafi women can run companies from anywhere, including their homes. On the other hand, people can primarily practice religious principles in a puritanical manner without jeopardizing their efforts to achieve economic, religious, or relationship success. The study, which was designed primarily to examine and analyze the lives of young Salafi women in Lampung, nevertheless has limits. Further research is required to investigate the opinions of Salaf academics and teachers/ustadz in greater depth. The combination of these perspectives and the perspective of young Salafi women allows for a more in-depth understanding of the prevailing social reality.

REFERENCES

Ahmad, Maghfur, Siti Mumun Muniroh, and Shinta Nurani. 2021. "NIQAB, PROTEST MOVEMENT, AND THE SALAFIZATION OF INDONESIAN ISLAM." *Qudus International Journal of Islamic Studies*. doi 10.21043/qijis.v9i2.8195.

Aidulsyah, F. 2023. "The Rise of Urban Salafism in Indonesia: The Social-Media and Pop Culture of New Indonesian Islamic Youth." *Asian Journal of Social Science*. https://doi.10.1016/j.ajss.2023.07.003

Amin, Sitti Jamilah. 2020. "Movement of Islamic Organization and Its Impact on Radical Perception with Supply Chain Management in the Digital Era." *International Journal of Supply Chain Management* 9(2).

Anis, E. Z. 2018. "Countering Terrorist Narratives: Winning the Hearts and Minds of Indonesian Millennials." *KnE Social Sciences*. doi: 10.18502/kss.v3i5.2333.

Aswah, Syarifah Raodatul. 2017. "Antara Ideal Dan Praktek: Transformasi Spiritual Anggota Perempuan Berdasarkan Nilai-Nilai Keperempuanan Wahdah Islamiyah." *ETNOSIA : Jurnal Etnografi Indonesia*. doi: 10.31947/etnosia.v2i2.2582.

Azmi, Ilhaamie Abdul Ghani. 2014. "The Implementation of Islamic Business Practices of Women Traders: A Study in an Islamic State in a Developing Country." *Global Journal Al-Thaqafah*. doi: 10.7187/gjat632014.04.02.

Bonci, Alessandra. 2023. "'Ilmi Salafi Women in Tunisia after the Revolution: What Kind of Quietism?" *Contemporary Islam*. Doi: 10.1007/s11562-023-00520-1.

Chozin, Muhammad Ali. 2013. "Strategi Dakwah Salafi Di Indonesia." *Jurnal Dakwah*.

Dery, Kristine, Ina M. Sebastian, and Nick van der Meulen. 2017. "The Digital Workplace Is Key to Digital Innovation." *MIS Quarterly Executive*.

Dewi, Oki Setianad, and Ahmad Khoirul Fata. 2023. "SALAFI DA'WAH AMONG HIJRAH CELEBRITIES." *Penamas*. doi: 10.31330/penamas.v36i2.711.

Duffy, Brooke Erin, and Urszula Pruchniewska. 2017. "Gender and Self-Enterprise in the Social Media Age: A Digital Double Bind." *Information Communication and Society*. doi: 10.1080/1369118X.2017.1291703.

Ekinsmyth, Carol. 2011. "Challenging the Boundaries of Entrepreneurship: The Spatialities and Practices of UK 'Mumpreneurs.'" *Geoforum*. Doi: 10.1016/j.geoforum.2010.10.005.

Essers, Caroline, and Yvonne Benschop. 2009. "Muslim Businesswomen Doing Boundary Work: The Negotiation of Islam, Gender and Ethnicity within Entrepreneurial Contexts." *Human Relations*. Doi: 10.1177/0018726708101042.

Fitrianita, Titi. 2019. "HIJAB DAN TUBUH YANG PATUH PEREMPUAN SALAFI DI KOTA MALANG." *Jurnal Sosiologi Reflektif*. doi: 10.14421/jsr.v13i1.1296.

Genç, Merve, and Burcu Öksüz. 2015. "A Fact or an Illusion: Effective Social Media Usage of Female Entrepreneurs." *Procedia - Social and Behavioral Sciences*. doi: 10.1016/j.sbspro.2015.06.345.

Hasbullah, Hasbullah, Wilaela Wilaela, Masduki Masduki, Jamaluddin Jamaluddin, and Imron Rosidi. 2022. "Acceptance of the Existence of Salafi in the Development of Da'wah in Riau Islamic Malay Society." *Cogent Social Sciences*. Doi: 10.1080/23311886.2022.2107280.

Henderson, Alison, and Rachel Bowley. 2010. "Authentic Dialogue? The Role of 'Friendship' in a Social Media Recruitment Campaign." *Journal of Communication*

Management. Doi: 10.1108/13632541011064517.

Hossain, Tanjela. 2018. "Empowering Women through E-Business: A Study on Women Entrepreneurs in Dhaka City." *Asian Business Review.* doi: 10.18034/abr.v8i3.167.

Ikhwan, Azhariah Fatia, Junizar Suratman, Muhammad Nabil Ramadhan, and Alfaiz. 2022. "The Dialectic of Fiqh Understanding and the Female Imam-Khatib Tradition in Balingka, West Sumatra, Indonesia." *Indonesian Journal of Islam and Muslim Societies.* Doi: 10.18326/ijims.v12i2.313-339.

Iqbal, Asep M. 2014. "Internet, Identity and Islamic Movements: The Case of Salafism in Indonesia." *Islamika Indonesiana.* doi: 10.15575/isin.v1i1.42.

Iqbal, Asep Muhamad. 2017. "Agama Dan Adopsi Media Baru: Penggunaan Internet Oleh Gerakan Salafisme Di Indonesia." *Jurnal Komunikasi Indonesia.* doi: 10.7454/jki.v2i2.7834.

Iqbal, Asep Muhamad, and Z. Zulkifli. 2020. "New Media Technology and Religious Fundamentalist Movements: Exploring the Internet Use by Salafi Movement in Indonesia."

Kahn, Richard, and Douglas Kellner. 2004. "New Media and Internet Activism: From the 'Battle of Seattle' to Blogging." *New Media and Society.*

Karagiannis, Emmanuel. 2019. "The Rise of Electoral Salafism in Egypt and Tunisia: The Use of Democracy as a Master Frame." *Journal of North African Studies.* Doi 10.1080/13629387.2017.1417124.

Khotijah, Khotijah, and Ahmad Madkur. 2018. "Domestikasi Perempuan Salafi: Konstruksi Sosial Perempuan Salafi Di Kota Metro Lampung." *Kafa`ah: Journal of Gender Studies* 8(2). doi: 10.15548/jk.v8i2.219.

Kraus, Sascha, Carolin Palmer, Norbert Kailer, Friedrich Lukas Kallinger, and Jonathan Spitzer. 2019. "Digital Entrepreneurship: A Research Agenda on New Business Models for the Twenty-First Century." *International Journal of Entrepreneurial Behaviour and Research.*

Kuran, Timur. 1995. "Islamic Economics and the Islamic Subeconomy." *Journal of Economic Perspectives.* doi: 10.1257/jep.9.4.155.

Li, Jessica, and Ann M. Herd. 2017. "Shifting Practices in Digital Workplace Learning: An Integrated Approach to Learning, Knowledge Management, and Knowledge Sharing." *Human Resource Development International.*

Mahanani, Prima Ayu Rizki. 2017. "Perempuan Salafi Memaknai Jilbab: Antara Alternatif Dan Oposisional." *JURNAL SOSIAL POLITIK.* doi: 10.22219/sospol.v2i1.4760.

Mahanani, Prima Ayu Rizqi, Irwan Abdullah, and Ratna Noviani. 2019. "Estetisasi Jilbab Syar'i Jama'ah Salafi: Studi Kasus Di Pondok Pesantren Imam Muslim Kota Kediri." *JSW (Jurnal Sosiologi Walisongo)* 3(1). doi: 10.21580/jsw.2019.3.1.3415.

Manyika, James, and Charles Roxburgh. 2011. "The Great Transformer: The Impact of the Internet on Economic Growth and Prosperity." *McKinsey Global Institute.*

McAdam, Maura, Caren Crowley, and Richard T. Harrison. 2020. "Digital Girl: Cyberfeminism and the Emancipatory Potential of Digital Entrepreneurship in Emerging Economies." *Small Business Economics.* Doi: 10.1007/s11187-019-00301-2.

Müller, Pia, Stefan Harrendorf, and Antonia Mischler. 2022. "Linguistic Radicalisation of Right-Wing and Salafi Jihadist Groups in Social Media: A Corpus-Driven Lexicometric Analysis." *European Journal on Criminal Policy and Research.* Doi:

10.1007/s10610-022-09509-7.

Myovella, Godwin, Mehmet Karacuka, and Justus Haucap. 2020. "Digitalization and Economic Growth: A Comparative Analysis of Sub-Saharan Africa and OECD Economies." *Telecommunications Policy*. doi: 10.1016/j.telpol.2019.101856.

Nambisan, Satish, Mike Wright, and Maryann Feldman. 2019. "The Digital Transformation of Innovation and Entrepreneurship: Progress, Challenges and Key Themes." *Research Policy*. doi: 10.1016/j.respol.2019.03.018.

Nielsen, Richard A. 2020. "Women's Authority in Patriarchal Social Movements: The Case of Female Salafi Preachers." *American Journal of Political Science* 64(1). doi: 10.1111/ajps.12459.

Nisa, Eva F. 2012. "Cadari of Wahdah Islamiyah: Women as Dedicated Actors of Ultra-Conservatism." *Intersections: Gender and Sexuality in Asia and the Pacific*.

Nisa, Eva F. 2013. "The Internet Subculture of Indonesian Face-Veiled Women." *International Journal of Cultural Studies*. Doi: 10.1177/1367877912474534.

Nurani, Shinta. 2019a. "SALAFÎ WOMEN AND ISLAMIC MOVEMENTS: The Case of Salafism in Jama'ah Al-Khidhir." *ULUL ALBAB Jurnal Studi Islam*. doi: 10.18860/ua.v20i2.5666.

Nurani, Shinta. 2019b. "SALAFÎ WOMEN AND ISLAMIC MOVEMENTS: The Case of Salafism in Jama'ah Al-Khidhir." *ULUL ALBAB Jurnal Studi Islam* 20(2). doi: 10.18860/ua.v20i2.5666.

Olsson, Anna Karin, and Iréne Bernhard. 2021. "Keeping up the Pace of Digitalization in Small Businesses–Women Entrepreneurs' Knowledge and Use of Social Media." *International Journal of Entrepreneurial Behaviour and Research*. doi: 10.1108/IJEBR-10-2019-0615.

Olsson, Susanne. 2020. "'True, Masculine Men Are Not Like Women!': Salafism between Extremism and Democracy." *Religions*. doi: 10.3390/rel11030118.

Parvez, Z. Fareen. 2016. "Prayer and Pedagogy: Redefining Education among Salafist Muslim Women in France." *Journal of Religious and Political Practice*. doi: 10.1080/20566093.2016.1085245.

Peterson, Kristin M. 2020. "Hybrid Styles, Interstitial Spaces, and the Digital Advocacy of the Salafi Feminist." *Critical Studies in Media Communication*. Doi 10.1080/15295036.2020.1786142.

Piela, Anna. 2017. "How Do Muslim Women Who Wear the Niqab Interact with Others Online? A Case Study of a Profile on a Photo-Sharing Website." *New Media and Society*. Doi: 10.1177/1461444816649919.

Powell, Gary N., and Kimberly A. Eddleston. 2013. "Linking Family-to-Business Enrichment and Support to Entrepreneurial Success: Do Female and Male Entrepreneurs Experience Different Outcomes?" *Journal of Business Venturing*. doi: 10.1016/j.jbusvent.2012.02.007.

Ramanathan, Usha, Nachiappan Subramanian, and Guy Parrott. 2017. "Role of Social Media in Retail Network Operations and Marketing to Enhance Customer Satisfaction." *International Journal of Operations and Production Management*. doi: 10.1108/IJOPM-03-2015-0153.

Rock-Singer, Aaron. 2016. "The Salafi Mystique: The Rise of Gender Segregation in 1970s Egypt." *Islamic Law and Society*.

Rusli, R. 2014. "Progressive Salafism in Online Fatwa." *Al-Jami'ah*. doi:

10.14421/ajis.2014.521.205-229.

Sharafizad, Jalleh. 2018. "Informal Learning of Women Small Business Owners." *Education and Training*. doi: 10.1108/ET-01-2017-0006.

Shavit, Uriya. 2014. "Can Muslims Befriend Non-Muslims? Debating Al-Walā Wa-Al-Barā (Loyalty and Disavowal) in Theory and Practice." *Islam and Christian-Muslim Relations* 25(1):67–88. doi: 10.1080/09596410.2013.851329.

Sorgenfrei, Simon. 2021a. "Branding Salafism: Salafi Missionaries as Social Media Influencers." *Method and Theory in the Study of Religion.* Doi: 10.1163/15700682-12341515.

Sorgenfrei, Simon. 2021b. "Crowdfunding Salafism Crowdfunding as a Salafi Missionising Method." *Religions.* Doi: 10.3390/rel12030209.

STID Dirosat Islamiyah Al-Hikmah Jakarta, Sunaryanto, Sofyan Rizal, and Edi Mulyono. 2023. "Reading the Ideology of Salafi Da'wah: Media Technology Perspective." *Analisis: Jurnal Studi Keislaman.*

Sunesti, Yuyun, Noorhaidi Hasan, and Muhammad Najib Azca. 2018a. "The Sunnah Lake of Muslimah: Salafi Women, the Manhaj and Online Media." *Humanities and Social Sciences Reviews*. Doi: 10.18510/hssr.2018.6310.

Sunesti, Yuyun, Noorhaidi Hasan, and Muhammad Najib Azca. 2018b. "The Sunnah Lake of Muslimah: Salafi Women, the Manhaj and Online Media." *Humanities and Social Sciences Reviews* 6(3). doi: 10.18510/hssr.2018.6310.

Tlaiss, Hayfaa A. 2015. "How Islamic Business Ethics Impact Women Entrepreneurs: Insights from Four Arab Middle Eastern Countries." *Journal of Business Ethics* 129(4). doi: 10.1007/s10551-014-2138-3.

Tobibatussaadah, Tobibatussaadah, Dharma Setyawan, and Dwi Nugroho. 2022. "The Economics of Salafi Feminism: Portrait of Social Construction and Entrepreneurship of Salafi Women in Lampung Indonesia." *INFERENSI: Jurnal Penelitian Sosial Keagamaan.* doi: 10.18326/infsl3.v15i2.217-236.

Wahib, Ahmad Bunyan. (2017). "Being Pious among Indonesian Salafis." *Al-Jami'ah*. doi: 10.14421/ajis.2017.551.1-26.

Wisman, Jon D. (2020). "Marx, the Predisposition to Reject Markets and Private Property, and Attractive Alternatives to Capitalism." *Forum for Social Economics*. Doi 10.1080/07360932.2018.1468798.

Yakin, Ayang Utriza. (2018). "Salafi Dakwah and the Dissemination of Islamic Puritanism In Indonesia: A Case Study of the Radio of Rodja." *Ulumuna* 22(2). doi: 10.20414/ujis.v22i2.335.

Zaenuri, Ahmad, and Habibie Yusuf. 2019. "Salafi's Da'wah and the Phenomenon of Religious Piety among Hijrah Artists." *Millati: Journal of Islamic Studies and Humanities* 4(2). doi: 10.18326/mlt.v4i2.228-249.